Numb. 106.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday February 11th. to Wednesday February 16th. 1708.

Q. *GEntlemen, I am a Widow and in great Diſtreſs, and have been Obliged to Contract many Debts to ſupport me and my Family, which I am never able to pay.*

I have an offer to be Houſe-keeper to an Old Gentleman, and he promiſes to pay all my Debts, Provide for my Family, and provide for me after his Death; but I muſt comply with him to be his Bedfellow. I Deſire your Advice, whether it be Better to Comply with him, or ſtill live in this Deplorable Condition, and never be able to pay my Juſt Debts. Your ſpeedy Anſwer is Deſired By Your. in Diſtreſs, R. G.

A. Tho' you may deſire to do Juſtice to your Creditors, and Diſcharge your Debts, yet you cannot overlook that Golden, tho' too much Neglected, Rule, of *not doing Evil, that Good may come.* But ſince Fornication is ſo Palpable a Sin, that you cannot but be ſenſible, that No Cauſe, how great ſoever, can Juſtify your Compliance, you give us reaſon to Suſpect at leaſt, that your Fear of your Creditors is more Prevalent with you, than your Juſtice towards them. But what? Will you ſtand in awe of Men, of Puny Mortals and yet not Dread to offend your Maker? To Deliver your ſelf from Thoſe, *who can* Confine your *Body, and after that have no more, that they can do,* will you venture to Provoke the great Avenger, *who can Deſtroy both Soul and Body in Hell?* To Diſcharge one Debt of *an Hundred Pence* dare you to Contract another of *ten thouſand Talents?* Are you intirely Fearleſs of your greateſt Creditor, who, unleſs *you agree with him quickly, while you are in the way with* him, will infallibly *caſt you into Priſon. Verily* (ſays your Tender Saviour, ſays even He, who came down on purpoſe to pay all your Debts) *thou ſhalt by no means come out thence, till thou haſt pay'd the uttermoſt farthing.*

But, you ſay, that hence you ſhall be able to make Proviſion for your ſelf and Family. But alas! To have recourſe to ſo Unwarrantable a Method for the ſupport of your ſelf and Family, what is This but to Diſclaim a Providence, to Withdraw your Confidence from God, to *Truſt in the arm of Fleſh,* and Diſcard that great Providitor, on whom *the Eyes of all wait, that he may give them their meat in due ſeaſon.* Dare therefore to be Innocent in ſpite of Poverty; be Courageous to Withſtand *the Sin, that does ſo eaſily Beſet you; commit your way unto the Lord,* and repoſe your dependance upon Him, who is a Father to the Fatherleſs, and an Husband to the Widow; repoſe it upon Him, who has Promis'd, and will perform it, *Dwell in the Land, and be doing Good* (and therefore to be ſure be doing no Evil, commit not Fornication) *and Verily thou ſhalt be Fed.*

Q. *Divines tell us, that the Soul comes from God. Now, I deſire to know how we can be ſaid to be Born in Sin, when our Souls derive from God; for nothing comes from him that is impure. In giving an Anſwer you will moſt highly Oblige him, who is your Subſcriber and Servant,* J. S.

A. From that paſſage in the *Pſalms, behold I was ſhapen in iniquity, and in ſin did my Mother conceive me,* ſome ancient Hereticks took occaſion to paſs Sentence of Condemnation upon Marriage, and impiouſly to aſſert, that the Knowledge of a Woman is an Impure Defilement, and an Act of Sin; as tho' the Meaning of the Paſſage were, *my Father in Begetting me and my Mother in Conceiving me were Chargeable with the Commiſſion of Sin.* And to ſuch Hereticks does St. *Paul* allude in 1 *Tim.* 4. 2. 3 where he calls the Prohibition of Marriage the Doctrine of Devils. But the true import of the words at once takes away one of the chief Foundations of that Heretical Opinion, and evidently ſhews, that they contain a Doctrine no ways Inconſiſtent with that aſſertion, *that the Soul comes out of the hands of it's Creator, Untainted* with any manner of Impurity. For here the *Pſalmiſt* Elegantly diſplays the Original Depravity, the Primogenial Corruption of our Nature, which we ſucceſſively Derive from our Laps'd, from our Sinful Parents For as every thing Begets it's Like, ſo it is Natural for Corruption to beget Corruption. *As is the Earthy, ſuch* muſt be *They* alſo, who *have born the Image of the Earthy.* But ſince the Soul is not Deriv'd *ex Traduce,* from Tradition, but from Immediate Creation, it follows, that Original Corruption Deſcends from *Adam* to Us, his Poſterity by the Mediation of the Body, in which only we are capable of Partaking of our Parents Subſtance. And indeed ſuch has been the Conſtitution of the Body ever ſince the Fall, as ſtrangely to Sway the Soul, that it's Boſom Intimate; as to Create Averſeneſs in the Will to the Purſuit of Good; as to Encline the Affections to every evil woak; as to Cauſe

the Paſſions to Rebel againſt the Government of Reaſon, and Traiterouſly Dethrone their Soveraign. Hence it is, that our Inclinations to Sin are ſtil'd by the School men ἐπίνυια σαρκὸς, the Concupiſcence of the *Fleſh*. And, therefore, we may very properly be ſaid to be *Conceiv'd in Sin*, ſince at our very Conception we Receive from our Parents that Material Subſtance, which contains thoſe Seeds, thoſe Principles of Corruption, which are ready perhaps to Exert themſelves in ſome meaſure and degree, as ſoon as the Soul is United to the Body. And therefore, ſays the *Pſalmiſt*, *the Ungodly are Froward even from their Mother's Womb.*

Q. *When did the Method of Computing Time from the Year of our Lord firſt begin.*

A. Till the Year of our Lord 284 the *Chriſtians* Univerſally made uſe of the Heathen Computations; as the *Roman ab Urbe Conditâ*, from the Building of the City; the *Grecian* from the Inſtitution of the *Olympic Game*; the *Antiochian* from the Recover'd Liberty of the City of *Antioch*. But inaſmuch as *Dioclefian* (*Copartner* with *Maximian* in the Empire of *Rome*) towards the latter end of his Reign rais'd a terrible Perſecution againſt the *Chriſtians* (which is call'd the Tenth General Perſecution) and no where diſplay'd his fury with more Severity than in *Egypt*, thence the *Egyptian Chriſtians* took occaſion to Compute their time from *Dioclefian's* advancement to the Throne, which happen'd in the 284th Year of Chriſt. And this Computation with ſome Difference the *Ethiopians* even ſtill make uſe of in their Eccleſiaſtical Accounts, tho' in Civil Matters they make uſe of the Common *Æra*. In the Year 532, while *Juſtinian* was Emperor, *Dionyſius Exiguus* Inſtituted the Method of Dating time from our *Saviour's Nativity*. But as He Compared it from the Firſt Year of the *Cycle* of the *Moon*, and the 4713th Year of the *Julian Period*, ſo *Bede* has ſince computed it from the Second of the one, and the 4714th of the other. Which Computation as thus Alter'd by *Bede* is the ſame with that we now Vulgarly make uſe of

Q. *Gentlemen, Your Opinion in this, whether or no, when in Bed, if covering the Face with the Cloaths will make one pale, and if ſo, what ſhould be the Reaſon, and whether wholeſome, or unwholeſome.*

A. The Covering of the Face cauſes it to Sweat, which through the Diſcharge of Spirits, and Humors, renders it pale, and it may be term'd wholeſome, or unwholeſome, according to the neceſſary, or Unneceſſary practice thereof.

Q. *Whereas a Queſtion came to us in a Letter, beginning* Mr. Wiſeman; not believing you any Society, unleſs, &c.

A. When you can *borrow* good Manners enough to write civilly to us, you will meet a Civil Anſwer, which we doubt will be more difficult to you, than the Solution of your Queſtion to us.

Q. Apollo, *There being a young Lady that was married, ſome time ago, to a Man, that was Maſter of all Perfection, but having the misfortune of being ſo Deaf, that he can receive no intelligence but through a Horn; but when he is in Bed, he can hear, as well as any body can without, his Horn. Pray, tell me, the Reaſon of his hearing ſo well in Bed, when he cannot hear when he is up, and you will oblige Yours,* Alexandria.

A. Horns are really very troubleſome Furniture, and 'tis, we muſt confeſs, the Gentleman's great Misfortune to be concern'd with them: yet hath he ſuch an Advantage, as to make a Vertue of Neceſſity, and to make that uſeful to him, which proves no ſmall Affliction to others. But it may be through the Cloſeneſs and Stillneſs of the Place, and the Vicinity of his Loving Bed-fellow, that the Voice is there more readily Convey'd to the Ear, than in other places.

Q. *Why doth Salt, being thrown into the Fire, produce ſuch a Blewiſh Flame?*

A. That Blewiſh Flame proceeds from ſome Few Particles of Sulphur, which are interminx'd with it.

Note. We have been often accuſed of not anſwering Queſtions which we have anſwer'd before; but the Number of ſuch, now grow ſo great, that we cannot find time to look them out, but muſt deſire the Queriſts to do it.

The following among many others, are ſuch.

1. *Whence proceeded Light, before the Formation of the Sun?*

2. *What is the Sin againſt the Holy Ghoſt?*

3. *Where did the Garden of Eden ſtand?*

4. *Pray explain the 1ſt Epiſt. to the Cor. 15 and 29th.*

5. *Your Opinion of the* Millenium?

6. *How cou'd the Penitent Thief be* this Day *in Paradiſe with our Saviour, when the Aſcenſion was not till the third?*

7. *Why is the Sun about* 8 *days longer in paſſing from the Equinox of* March *to that of* Sept. *than from that of* Sep. *to that of* March, *the diſtance being equal?*

8. *Whence proceeds the Ebbing and Flowing of the Sea.*

9. *Pray, how do you reconcile the* 11*th of the* 33*d of* Exodus *with the* 20*th of the ſame Chap.*

10. *Why do Turkey Cocks hate any thing Red?*

11. *Why do Beans change their Poſition in the Cod, every* 3*d Year?*

12. *Whether what is Immaterial, is not by Conſequence Immortal, and whether the Soul be not ſuch a Subſtance?*

13. *How happen thoſe Circles in Green Meadows, where the Ruſticks fancy Fairies Dance?*

14. *How can we be ſaid to have* Liberum Arbitrium, *ſince God foreknows all we ſhall Act,* &c.

15. *How are the Twins Joyn'd, lately to be ſeen in* London?

16. *Whence came the throwing of the Stocking on the Bridal Night?*

17. *Whence comes the ſaying, there go* 9 *Taylors to make a Man?*

18. *Why* N. S *ſhou'd preceed* O. S. *eleven days?*

19. *Whence came the Proverb, to look as the Devil look'd over* Lincoln?

20. *Is it not Imagination Cures the Kings Evil?*

21. *Why does a Lyon Roar on the ſight of a Woman with Child of a Male, and not when with a Female?*

22. *What is meant by the word Gazette?*

23. *Why is one Winter colder than another?*

24. *Whether* Zachariah *in the* 23*d of* Matthew, *was Father to* John Baptiſt?

25. *What are the Effects of Tobacco, and for whom needful?*

26. *Pray oblige me with a Cure for Lazineſs?*

27. *What is a Jack-a-Lanthorn, and why ſaid to lead People out of the way?*

28. *What is the Literal meaning of the* 36*th Ver. of the* 7*th Chap. of the* 1 Corinthians?

Note. After *Lady-Day* an *Index* will be publiſh'd to the firſt Vol. in which all may readily find thoſe Anſwer'd before.

POEMS.

Q. *THere was a time when fair* Panthæ'as *Eyes*
Fill'd ev'ryHeart with Wonder and Surprize;
Th'

Th' admiring Croud with Pride her Laws obey,
Ten Thousand Captives own her dazling Swey,
And at her feet their Solemn Homage pay.
Her Praise alone engross'd the Voice of Fame,
Whilst babbling Eccho does her Worth proclaim,
Woods, Hills, and Dales, resound with fair Panthæ-
(a's Name.

Amongst the Number of the Love-sick Swains,
I lov'd the Charmer, told her all my Pains.
Long time I strove her flinty Heart to move,
Long time, alas! my Labours fruitless prove,
Until at length (bl st Sound) she whisp'ring sigh'd
(I love.

Who can describe the Transports fill'd my Soul,
Th' Extatick Pleasures thro' my Senses roll?
In fault'ring Accents I my Thanks express,
Whilst half-breath'd Sighs and Vows imperfect spoke
(the rest.

With solemn Vows She swore She would be mine,
Nor to another e'er her Charms resign.
But Oh!———
Who ever rightly knew the Charming Race?
Who can the false seducing Fair Ones trace,
Thro' all the Wild Meanders where they stray,
And lead us blindfold in a pathless way?
Whilst I, encourag'd by her flatt'ring Smiles,
Hop'd for the blest Reward of all my Toils;
The Fair, regardless of her Vows and Fame,
Wholly regardless of my Sacred Flame,
Rashly, instead of me, espous'd Disgrace and Shame.
A Neighb'ring Swain seduc'd the Lovely Maid,
By whose enticing Treach'rous Arts betray'd,
She's now to Lust and Vice, a shameful Victim made.
Now, now she sinks from her once envy'd height,
Like falling Angels cloath'd in sully'd Robes of Light.
Yet mighty Bards———
Your pow'rful Lays which check each lustful flame,
Those might e'en yet the Fugitive reclaim.
Then Tune, ye Delians, *Tune your warbling Lyre.*
Your matchless Strains the Charmer shall inspire.
Free her from Vice, and quench each loose Desire.

A. Consider Fair *Panthæa*, e'er too late,
E'er *Shame* and *Sorrow* are confirm'd your *Fate*;
That *Blots* impress upon a *Ground* so *Bright*,
Look Blacker than the Shades of *Sable Light*.
That *falling Angels* more conspicuous show
In *Ugliness*, than worst of Forms below.
Consider your short Pleasures (purchas'd Dear)
Make You the *Scorn* of all the *Vertuous* Fair,
That banish'd their converse, you'll stalk alone,
Or worse, be only to *loath'd Wretches* known.
Consider last, the Horrors of that Doom,
Which must, alas! *Inevitably* Come.
Return then, whilst there is a Glimpse of *Hope*,
Return, whilst yet the Gate of Mercy's ope;
Let Flouds of Tears wash all your Stains away,
And let a *Magdelene* the Path display:
So shall You be restor'd to *Peace* again,
From *Present Shame releas'd*, and *Future Pain*.

Q. *Good Mr.* Phœbus,
In omnibus rebus,
So wise and so wondrous witty,
In defence of the Town,
Which you think to run down,
Stand fair, for I mean now to hit you.

You no longer shall reign,
Like Philip *in* Spain,
Without any right, or pretension:
If I can't something prove,
That will make you remove,
Then say, I'm not good at invention.

'Tis, that you're a cheat,
Not Apollo *the great,*
Who so kindly at Delphos *did smile;*
For he, as most know,
Run away long ago,
And left the disconsolate Isle.

Nor are you his Son,
For he ne'er had but one,
And he was thrown headlong by Jove:
For medling like you,
(And as most Asses do)
With that which they know nothing of.

Nor have you pretence,
For his portion of Sense,
Like him to be called Apollo;
For your Packets so full,
Of Pro *and* Con *dull,*
Prove your Crown to be wretchedly shallow.

If this you confute,
And in your next do't,
I'll be so submissively Civil;
That I'll publickly own,
To all in the Town,
You're a match even fit for the D——l.

B. T.

A. Pretending to hit us,
You foolishly twit us,
With Notions affronting the Town,
Whilst in it's defence,
You bring the weak sense,
Which, *Languishing*, Lies in your Crown.

Your *Omnibus Rebus*
For Rhiming to *Phœbus*,
Which hundreds have sent us before,
Shews how much Pretension
You have to *Invention*,
And how your Great *Learning* runs o'er.

Don

Don *Philip* of *Spain*,
Will ſafely remain,
And eas'ly ſecure ev'ry *Paſs*,
If they, who attack,
Shou'd Brains as much Lack,
As this our bold Hectoring Aſs.

That the *God* did remove
Long ſince, you wou'd prove,
When 'twas ; but from ſuch *barren Ground*,
In the *Fertiller Soil*,
Of this *Happy Iſle*,
He's as eaſy, as e'er to be found.

'Tis Ign'rantly done,
To talk of *one Son*,
Since of All whom the *God* does *Inſpire*,
Thoſe *Notions*, which Shine,
Shew their *Births are Divine*,
And thence 'tis they call him their *Sire*.

His *Phaeton's Fall*
Did Caution us all,
A Judgment more *ballanc'd* to ſhow,
Nor doubt we to *Fly*,
'Till we ſcarcely ſhall ſpy
Thee, a Poor *Crawling Inſect below*.

SIR,

THE Letters from Vienna, Jan. 30th. adviſe, That the Affairs of Catalonia have been the whole Subject of ſeveral Councils ; and that His Imperial Majeſty has, in his Letters to King Charles, given poſitive Aſſurances, that he will expeditiouſly ſend 6000 Men to his Aſſiſtance, and likewiſe a greater Number, if his Differences with the Pope are Accommodated : That the Emperor has not yet received the Conditions of that Agreement, which was concluded on the 18th Inſtant : That the Envoy of the Duke of Modena ſeems very much diſſatisfied with the Agreement with the Pope, and that he pretends the Conditions thereof do not altogether agree with the Promiſes made to his Maſter: That the Recruits for the Imperial Troops in Italy, continue their March with all ſpeed, and that all the Forces of the Emperor will be compleat by the beginning of May at furtheſt. From the *Hague*, Feb. 15. 'tis adviſ'd, that the ſecuring of Liſle is the principal Subject of the Declarations of the States, they having certain Advices from Paris, that the French King is abſolutely bent upon Retaking that Place, and that he ſeems to have the Deſign of Commanding his Army in Perſon, notwithſtanding his Miniſters and Generals endeavour to diſſuade him from it : That the Mareſchal de Boufflers, who has the Direction of the Preparations for that Enterprize, writ ſome Days ago to the French King, that he has diſpoſed the Troops on the Frontiers ſo advantageouſly, that he may in two Days time draw together Fifty Thouſand Men ; inſomuch that he hopes to prevent the Allies from putting any Proviſions into Liſle, unleſs they aſſemble all their Forces for the ſecurity of their Convoys: That the Prince of *Holſtein Beck*, who is the Governor thereof, has order'd all Strangers to depart the City, that they continue to repair the Fortifications, and that they have made ſuch Progreſs therein, that the Hornworks, Baſtions and Courtin are in a good Poſture of Defence ; and that the Lunettes, which receiv'd more Damage than any of the other Works, will be repair'd in a few Days: That the States of Holland have reſolv'd to Borrow 250000 Guilders upon the Duties rais'd at Fort St. Mary near Antwerp, towards the Subſiſtance of the Imperial Troops which Quarter in the Netherlands. Which is all from Yours, *&c.*

All Perſons are deſir'd to Direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, whether with Queſtions, or with Directions to become Subſcribers, or for whole Sets from the Beginning, or for Books of Guards neatly bound to keep them in, at 2 *s.* a piece, with all which they ſhall be ſerv'd at their Houſes by our Meſſengers.

Note, That they, who have whole Sets, are to pay Eight Shillings and Six Pence for all to *St. Thomas's* Day except the Quarter's Book, of which Sets great part are gone, and we ſhall not Reprint them again, having twice reprinted them already!

Note alſo, Our Rates are 2 *s.* per Quarter without the *Monthly Paper*, and 2 *s.* 6 *d.* with, to have them brought home to their Houſes, and to pay at the end of the Quarter ; they who come with the Quarter to pay only a *Penny* a piece at Quarter-day for ſo many as they have had, and 2 *d.* a piece for the Monthly. Such as live in the Country are deſired to appoint a Friend in Town to take them in for them.

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TWO Diſcourſes, whereof the firſt is, an Exhortation to the ſtrict obſervance of *Aſh-wedneſday*. The Second, a Defence of thoſe, who keep Lent, and obſerve the other Faſts of the Church, in anſwer to a Divine, who ask'd the Author why he kept Lent, recommended in a Preface by Dr. George Hickes. Printed for W. Carter, at the Green Dragon in St. Paul's Church-yard.

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